

An *INVITATION* to a Solemn Day of *HUMILIATION* (viz. the third day of the seventh Moneth, 57.) to the Lords People in the three Nations who are sensible of the great dishonour of God; and desire to approve themselves Faithfull to God and his Work in this day of Division and *Apostacy*.

THe Lord God by a series of remarkable and extraordinary providences, hath for severall years, given occasion to his People throughout these three Nations; as to remember and praise him for his wonderfull gracious dealings, so to make inquiry into his wise and good ends; with the externall causes of the late strange and sad transactions among us; and of the lamentable and miserable effects already appearing, and which must further unavoidably follow; if the Lords rich grace even beyond our apprehensions doth not prevent: We also observing both in our selves and others, too too little sense of the great dishonour of our good God, the burthen of reproach and rebuke of Christ, his Cause, Kingdome, People, Ways, and most glorious works ly under, (by reason of the great sins of all sorts of Professors, and of the grievous *Apostacy* of those who make themselves transgressors by building the things they had destroyed, that God had heretofore made usefull for the recovery of his People and these Nations, out of the hands of their Persecutors and Oppressors;) we say upon these considerations being met together to seek the face of God, desirous to prove what is that good and acceptable will of his, it came into our hearts to set a part one or more solemn dayes, to humble our souls for our own, and the sins of all Gods People, which may provoke the eyes of his glory; as also for the abominations of this day, and likewise to wraastle with the Lord, for the great things of his Name, his Son and Syon: for which purpose, we have agreed upon the 3. day of the next Moneth being the 7. commonly called *September*, (being the fifth day of the week called *Thursday* which we are encouraged to recommend to all that fear the Lord, who desire to be preserved from and to mourn under the evils of this Generation, that we might with one accord, as one man call upon the name of the Lord: Whereunto we are the more induced from the consideration of the commendable practice of the Lords People formerly, as of *Ester & Mordecai, Ezra, Nehemiah, &c.* as also the Lords People of latter times, the good old *Puritans*, in the dayes of the Prelates; and many of the Army, and others in the late Wars; Moreover, it is commanded and promised by the Lord, that his People shall pray and seek unto him together, and serve him with one consent; and it is their duty by how much the more the day of the Lord approacheth, to assemble themselves together and be provoking each other thereunto: Further, God seems to call upon us by his many signes, which may preface the approaching of speciall mercies, or signal judgments. With all, many or most of Gods People complain of a decay, and declining, (especially of late) in this spiritual duty, by means wherof, their hearts grow harder and straighter, and wickednesse and worldlinesse abounds; this also might be added, that there is no other doore open, wherein we may hope at this juncture, more to serve the will of God and our Generation, than by a diligent and more than ordinary attending the throne of grace, untill the Lord have mercy, and reign righteousnesse upon us: And as a farther provocation to that duty of Prayer in generall, we add the following Motives.

Subscribed the seventh of the sixth Moneth August, 1657.

Because this is a day of trouble and rebuke, Psalm 50.15. Neh.1.3,4. Esay 37.3,4.

This is an houre of Temptation, Mat. 26.41. Luke 21.35,36. And a day of Apostasy, Jude 20. And prayer is a choise piece of the spiritual Armour, Ephes. 6.18. Prayer is Gods delight, Prov. 15. v. 18. Cant. 2.14.

It is of great power and prevalency with God, Gen. 32. 26,28. Exo. 32. 10,11,14. Jam. 5.16. and hath effected strange and marvellous things, Jam. 5.17,18. 1 King. 18.36,38. 2 King. 6.17,18. Esay 37.15,21,22. and 36. 2 Chron. 14.11,12. Acts 12.5,6, &c.

Though God will deal graciously with his people, yet he waits to hear their cry, Esa. 30.14. And as he hath bound himself to give, so his People to ask, 1 King. 3.5. 2 Sam. 7.27. Psal. 2.8. Psal. 72. v. 8,15. Esa. 62.5,6,7. Ezek. 36.36,37.

The People and Work of God want reviving, Ezra 9.8. Hab. 3.2. They are destitute, Psal. 102.17,18. And are waiting as Daniel for Israels Redemption, Dan. 9.2,3,4. And as Jehosaphat not knowing what to do save to have their eyes to the Lord. This is a Command with speciall promises annexed, Jer. 33.3. Luke 11.9,10. Psalm 18.10. more particular: first, They that seek the Lord may be hid and spared, in the day of his anger: Zeph. 2.3. Ezek. 9.4,6. Mal. 3.16,17. Esa. 64.10. Secondly, They shall understand all things. Prov. 28.5. Jam. 1.5. Luk. 11.13. Thirdly, Their hearts shall live, Ps. 69.32. and 22.26. and they grow stronger whilst others faint and faile, Esa. 40.31. Fourthly, They shall be saved from their enemies. Psalm 18.3. & 56.9. Fifthly, They shall glorifie God: Psal. 22.26. and 50.15. Sixthly, They shall lack no good thing, Psal. 34.10. & 24.5,6. Seventhly, They shall be delivered out of their distresses, and led in a right way. Psal. 107.6,7. Jer. 31.9.

Never any sought God in vain, Esa. 45.19. Psal. 9.10. 145.18,19. Having thus signified the thoughts and desires of our hearts, we shall leave all to the Leading of Gods gracious Spirit: Not judging it convenient to point out unto others, the particulars to be Prayed for. Though we finde not onely our selves, but the generality of Saints, agreeing to aske; the morefull performance of the great b Promise of the Father: even, the pouring out of the Spirit. That he would destroy the face of the covering cast over all people; and the vail that is cast over all Nations. In particular the vails upon the hearts of the Jews, that they might turn to the Lord. So the raising up of the hearts of the Lords People in his Work and Wayes. And the reviving of his great work which he had begun in these Nations. The discovering and removing all the Achens and Troublers. The plucking all Zions Children out of Babylon. With the removing of all stumbling blocks out of their way. The returning of judgement unto righteousness. The uniting of all the upright in heart, And making them meet for the masters use. Briefly, the utter ruine of the whole Kingdome of the man of Sin. In order to Christs p Reigning in Righteousnesse over q Saints and all Nations.

Clem. Ireton. T. Harrison.
H. Jeffrey. J. Danvers.
Va. Powell. John Canne.
H. Courtney. John Rogers.